

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW,—Editor.

From the Religious Inquirer.
A SERMON,

By L. F. W. ANDREWS.

SIBBOLETH AND SHIBBOLETH.
TEXT.—"Then said they unto him, Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."—Judges, xii: 6.

In the contest between the Gileadites, led on by Jephthah their captain, and the "men of Ephraim" (as recorded in the book of Judges) the latter were defeated and scattered. Those who had escaped the slaughter of battle, it was naturally supposed, would desire a safe retreat from the scene of their discomfiture, into their own country. To prevent this escape, the conquering party pre-occupied the passages over the river Jordan, in order that they might there finish the work of death which had so successfully been commenced on the field of victory; and to guard against the possibility that the Ephraimites, might, by similarity of language and external appearance, elude the vigilance of the sentinels placed at the passes of the river, every one who wished to pass, was required to pronounce the watchword "Shibboleth" before leave was granted. This word was selected, because it was well known to the Gileadites that in consequence of some impediment in the speech of the Ephraimites, the latter were unable to pronounce it exactly as did their opponents. By saying "Sibboleth" instead of "Shibboleth," they betrayed themselves to be none other than Ephraimites, and were consequently slain. Thus, the havoc was complete, "forty and two thousand of them being slain at that time."

We take it to be a position which will be disputed by few believers in divine revelation, that "all scripture given by inspiration from God, is profitable for doctrine, for reproof, for correction and for instruction in righteousness." If such be the fact, marvel not at the subject we have selected on this occasion. From the fact recorded by the inspired penman it may be possible for us to draw such reflections and make such application of that portion of history, as will be profitable for us, in one or other of the ways noted by the apostle.

The example set by the Gileadites of old, when engaged in the extermination of their Ephraimite enemies, of establishing a certain watchword, by which their opponents might be discovered, and thereby exposed to their relentless warfare, seems to have been a model for the imitation of the professedly christian world, ever since. It has been the practice of nearly all religious sects, since the days of the apostles, to endeavour to promulgate their peculiar notions and creeds by violence and force of arms, if it could not be accomplished by other means. They have established certain watchwords or hailing signs, indicative of certain standards of faith, to which all were required to assent, or suffer for their nonconformity at the stake or in the dungeon. The individual who would not pronounce the Shibboleth of the dominant sect, was doomed to the faggot and the flame, or the more ruthless sword. The passes of the spiritual Jordan were guarded by the sentinels of bigotry, superstition and fanaticism; and he who had not the rabidistic sign of the hydra-headed monster, had no escape. Look at the conduct of the Jewish high priests, scribes and Pharisees. Was it not the withering spirit of persecution in these men, which heaped ignominy upon Jesus of Nazareth, and finally brought him to a painful death upon the cross? Our Saviour did not acknowledge their creeds, did not bow to their dogmas, and had not their password; and he suffered in consequence. The same spirit of persecution brought reproach, imprisonment and death to the disciples. Stephen was stoned to death, "calling on God."—John was beheaded, James was destroyed by the sword, and Paul was scourged and imprisoned.

Tracing the page of history a little further, we shall find that the state took the church under its special protection. From the third to the fourteenth century, popery overspread the civilized world. A dark and merciless superstition hovered like a cloud over the human mind. The Bible was to the people a sealed book. "The right of private judgment was annihilated." The priests at the altar thundered out their own maledictions and anathemas, instead of the blessings and the hopes of the gospel of peace. The watchwords of this dark period were the "infallibility of the pope,"—"transubstantiation,"—"general indulgence,"—"purgatorial pains for those who were not of the true faith"; and those who dared to breathe his suspicions against these points of doctrine, was branded as a heretic, excommunicated from the church, and consigned over to remorseless woe.

The celebrated reformer, John Wickliffe, was the first who set at defiance the anathemas of the pope, and dared to think and write against the errors of the ages; and though he was not slain because he had not the Shibboleth of catholicism, some thirty years after his death his opin-

ions were condemned by a grave council of bishops and deacons—his mouldering bones were raised from their sepulchre, burnt and thrown into the brook of Lutterworth! Thus did the rulers of the church express the malice of their hearts against the unconscious remains of a man who had dared to question their infallibility! How contemptible the revenge! how impotent the triumph! John Huss of Bohemia, and Jerome of Prague, were the next distinguished martyrs to the spirit of catholic persecution. They acknowledged not the creeds of the dominant sect, and were burnt alive for their unbelief. The former was stripped of his sacerdotal robes by priests appointed for that purpose, was deprived of his university degree, and had a paper crown put on his head, painted with devils and the word *Hereticus* (or heretic) inscribed thereon;—thus ignominiously attired, he was led to the stake; his body burnt to ashes, and his ashes thrown into the Rhine. And why? because the Gileadites of the day were the prevailing party, and he was an heretical Ephraimite, who would not pronounce their Shibboleth! So of Luther, Melancthon, Calvin, and others. They were all denounced and stigmatized as heretics. But mark the issue. When they had gained the ascendancy over popery, they set up certain creeds and opinions, to which they required the assent of all, and in their turn, denounced and stigmatized those who differed from them; yea, not only denounced them, but hunted them like outlawed banditti to prison and to death! The *lex talionis*, or the unchristian law of retaliation, was put into fearful requisition by the Protestants, against all who opposed their peculiar notions. The poor Anabaptists, a sect which arose about that period, as well as the Catholics, now became the persecuted class, and with the strong arm of power directed by the blind zeal of fanaticism, what else could be expected than the universal distress, and almost the universal extermination of the offending minority! Neither age nor sex was spared in the indiscriminate havoc. Joan of Kent, a female of mind and excellence, was doomed to the flames by the Protestant archbishop Cranmer, because she believed not the doctrine of the Trinity. A German Anabaptist was sentenced to the stake, because she would not believe that the Father only was the "very God." And Michael Servetus suffered death over a slow fire of green wood, because he had not the same faith with his murderer, John Calvin.

So it was in the days of the Reformation, so called, (a reformation of opinions without a change of practice,) and so it has been ever since. Persecution, cruel as the grave, and relentless as death, has ever pursued those who have had too much independence to subscribe to articles of faith which their consciences and understandings could not approve. Our "Pilgrim Fathers," even, although they had fled the mother country to escape the persecutions of Episcopacy, and preferred to encounter the dangers of the wilderness and the treachery of savages, rather than yield their rights of conscience to fashion or popularity, very soon exhibited the same ruthless spirit themselves. Witness the imprisonment and punishment to death, of the peace loving and christian Quakers, the burning of witches, and the denunciation of all those whose faith and conduct did not square with the bigoted notions of Salem selectmen, or Boston deacons! It was this spirit that dictated the famous *blue laws* of Connecticut, which prohibited "food or lodging to be given to a Quaker, Adamite, or other heretic," and even stopped the kiss of maternal affection, as it was about to be imprinted on the lips of childhood, because, forsooth, it was the sabbath day! And is this spirit yet stayed in its ruthless career? Have not the different sects, each some favorite dogma, some peculiar creed which are passwords to their favor and affection? Has not each christian denomination some mystic word which unlocks the doors and opens the hearts of the initiated, but which is wrath and enmity to the Ephraimite, the uninitiated? The time has passed, it is true, in our land, when any are called on to test their faith by the rack, the gibbet, or the flames. The dungeon and the torture have no terrors for us; but the same spirit which has ever put those engines of bigotry and superstition to work, yet lives, and is at this day exerting its withering influence upon the moral face of this fair country. Let any one look abroad and witness the uncompromising character of sectarianism in our land, and he will not fail to discover that the spirit of persecution yet exists in all its pristine malignity. Where is that fellowship of the christian community which gives evidence of the prevalence of the pure and peaceful principles of the gospel? Where is that friendly respect for the opinions of one another, which is indicative of the spread of christian charity and general benevolence? All are swallowed up by the horse leech rapacity of sectarianism and proselytism. The duties of social life are neglected. The flower of natural sympathy is turned from its course, and contracted and selfish notions are entertained, instead of the comprehensive precepts and expansive benevolence of the religion of Jesus. Fanaticism, wild and desolating as the sirocco of the desert, and as poisonous as the dead-

ly upas, even now, is sweeping over our land, bringing a desolating blight upon all that is fair, and green, and beautiful in the moral creation. The whirlwind of bigotry and superstition is yet pursuing its devastating course from north to south, and from east to west, rooting up alike the tender floweret, and the sturdy oak, and laying waste the fair fields of reason and intellect.

An inquiry into the cause of these evils is one of interest to every philanthropic bosom, and comes home to every human heart; for who so insensible to their baneful effects, as not to wish their cause investigated, and if possible, removed!—Who so truly dead to the happiness of his fellow creatures, as not to wish that the genius of persecution should be stayed in its career! To a reflecting mind, it will readily appear, that this spirit is diametrically opposed to the principles of christianity as set forth by the head of the church. Christianity, it is true, has been charged with the waste produced by the demon of persecution; but let it not be said that such is really the truth of the matter.—Let it not be said that because men professing christianity indulge in wickedness, that vice is the legitimate effect of true piety; but rather should we seek for the cause of the evil in the hypocrisy of profession, or in the peculiar system professed. And here we are not liable to err, if the subject is examined dispassionately. If men act in accordance with their belief, and the rule is good that we should "judge the tree by its fruit," we are able unhesitatingly to pronounce on the character of the opinions entertained, from the effects uniformly produced. There is no fact better established than this, that the conduct of mankind is the result of their opinions, modified by circumstances; and the creeds of the different denominations of christians are nothing more than a summary of their opinions, and are, therefore, in some degree, the source or foundation of their conduct. If, therefore, we discover any peculiar spirit prevail, or particular line of conduct pursued, by various classes of professing christians, who differ on many points of faith from one another, the cause of this agreement in spirit and conduct, must be sought for in those articles of faith, or those opinions which are common to such classes. It is unphilosophical to ascribe two different causes to one and the same effect; and we cannot, therefore attribute any conduct which is common to many sects, to the difference between those sects, more particularly if their difference of opinion is on minor unessential points, and their agreement is upon a major and essential one. From such premises, just conclusions may be drawn.—What then, we would ask, has been the prevailing sentiment of the professedly christian world, during the dark ages and subsequent time, up to the present hour?—What particular tenet of faith has been common to all the different sects, (with one or two exceptions,) which have ever existed on the earth? What sentiment is it, which is the alpha and the omega, the beginning and the end, of the popular systems of religion at the present day?—To these queries there can be but one answer. All will admit that the sentiment of "endless punishment" for the impenitent of the human race, is the most prominent one which is common to those systems of religion (so called) which have prevailed most extensively in the world, and even yet are the most popular. The Calvinist and Arminian, though they cannot interchange the Shibboleth of election and free-will, can equally well pronounce the password of "endless damnation."—"They here meet upon the level and part upon the square." Nor are the Catholics, the Lutherans, the Baptists, the Quakers, the Covenanters, the Episcopians, nor any other denomination, excluded from their right hand of fellowship in this particular. They can all unite in one grand hailing sign, one grand "Shibboleth." The millstone of endless damnation drags all their systems down to the bottom of the abyss, leaving the other commingling fragments of their temples, to float like vanity upon the surface. With them all, religion has lost one of its greatest ornaments and assistants, if the fear of an endless hell is removed out of view. Disputed they have, and dispute they will, about the shadows of a shade—about matters which have no more important difference than there is between Shibboleth and Sibboleth; but on the neutral ground of endless misery they can meet as friends, as a band of brothers; under the black flag of Beelzebub, they can ratify a treaty of peace, an alliance offensive and defensive.

With these facts looking us in the face, can we for a moment doubt that in the prevalence of this sentiment is to be found the proximate cause of that spirit of persecution of which we have made mention? Can it be a questionable thing, that to this awful doctrine, must be attributed much of the evil which has existed on the earth—much of that spirit which seeks to exterminate whatever does not square with the bigoted notions of a patended few? There can be no doubt on the subject, in the mind of any honest enquirer. Reasoning from effects to their cause, or a posteriori, the fact is clear that the doctrines of partialism, which are the joint property of different denominations which

have at various periods wielded the sword of persecution, are the principal causes of those events. By reversing the order of reasoning, and arguing from cause to effect, or a priori, the same satisfactory conclusions are the result. Let us test the principle on this ground also, keeping in view the premises before laid down in regard to the influence of opinions on conduct.

And what do these classes believe?—One class believes that God, by a sovereign decree of his own will "from all eternity," elected some of the human family to endless bliss, and reprobated the rest to endless condemnation. A disciple of this school believes himself to be one of the favorites of heaven, that he has been selected and distinguished above his fellows, by the sovereign act of Deity, without any merit of his own. And what are the effects of his belief? Will he not love those whom he supposes God loves, and hate those whom he supposes God hates? Will he not conceive that those to whom God has not imparted his grace and salvation are unworthy of his favor and affection likewise? Will not this belief contract the best feelings of his heart, instead of giving him enlarged views of divine goodness, and imparting feelings of universal benevolence towards his fellow men? Will that man be better qualified, by his limited views of the benevolence of Deity, to fulfill the injunction of our Saviour, "love thy neighbor as thyself?" Would not the belief of his being an *elect* and privileged person, give him more exalted views of himself, and cause him to look down with pride upon his less fortunate neighbor, and virtually say to him "stand by, for I am holier than thou." Surely the natural effects of such a belief would be developed in precisely this manner, if it is permitted to have its natural influence upon the conduct. And what is more, he has indeed acknowledged the truth of the principle, in the sentiment entertained by many of this class, that they think they will be able to look down from the battlements of heaven and view with complacency, their children, friends, and neighbors suffering the torments of the damned in hell. If they can thus think they will have pleasure, after they have gone to the abodes of bliss, can we suppose their conduct would be different here upon earth?

Yet another class of mankind believe that their meritorious works give them a title to heaven and happiness. They spurn the idea of election as taught in the Calvinistic school, and declare that salvation is free to all who will accept the gift bestowed, and the covenant of redemption is universal, and designed for the benefit of all. The foundation here laid is broad enough on which to construct a temple sufficiently capacious for the whole human family, and were the sentiment to stop here, contracted and bigoted notions would not be the result of its belief. Unfortunately however for this scheme, the great Creator and infinite architect of this foundation, thought proper to declare a contingency in the construction of the edifice, viz: that finite man should build the superstructure himself, on the basis established. And what is the result? The majority of mankind being *totally blind* from birth, cannot see how to work correctly, and the minority are in no better situation, until their blindness has been removed by the great Master Builder. They are then enabled to build up as much of the wall of good works, as will secure their own protection; and they can look up on their still blinded neighbors, as a set of reprobates, to whom Deity has not thought proper to give vision, and because of this neglect of the great Supreme towards the majority, and favor to the minority, the latter conclude that the former are undeserving of God's goodness; that they are vile sinners and heretics, the objects of everlasting wrath and condemnation. They hence look upon themselves as better workmen than their neighbors, and act in accordance with their aristocratical pretensions. The result is precisely the same as in the case of him who believes in election from all eternity. The advantage and pre-eminence are gained, it matters not whether by the decree of Jehovah alone, or by the combined efforts of the Creator and the creature. The same limited and contracted views are the consequence; the same spirit of hatred and persecution results from either sentiment. These two great systems embrace all others, and by consequence, the effects of those not particularly noticed, will not vary except in degree. We have it thus settled, therefore, that the doctrine of endless misery does tend to keep up the spirit of persecution in the world, and that it has been the main cause of all the evils of this character ever experienced. And yet the tale is not half told! Who can calculate the sum of human misery produced by this cause operating on the more humane feelings of our bosoms? Who can estimate the aggregate of human wretchedness every day experienced, from the awful reflection, that our dearest relatives and friends may be sporting on the brink of perdition, ready to launch away into an abyss of despair? Who can realize the sum of mental anguish which wrings the sensitive bosom on viewing a beloved friend about to embark on a shoreless eternity without a ray of hope to gild the murky prospect? Look

at you heart stricken mother, watching in withering suspense the ebbing out of the spirit of a beloved child, uncertain whether it will be born on angel's pinions to heaven, or dragged by demons and angels of darkness to the gloomy prison house of hell! Is it not enough that the dear object of her love should be lost to her upon earth, that the hopes of maternal affection should be withered and crushed in the bud, without adding to the utter desolation of her soul, the unwelcome assurance that the farewell she is about to bestow upon her offspring may be an eternal adieu!

And is it of no use to check this comfortless, soul destroying sentiment? Is it of no consequence to soothe the brow of sorrow—no use to pour into the wounded spirit the consolations and the hopes of the gospel of truth, a gospel which is indeed "good tidings of great joy to all people?" Is it of no importance that the veils of fanaticism and superstition should be torn aside, and the light of a glorious immortality be brought to the view of the departing sufferer, and the disconsolate surviving friends? Ye advocates of the horrible doctrine of endless misery! Go out into the world and witness the wreck you have caused, the moral blight you have inflicted upon all that is noble, and pure, and beautiful in creation! Go visit the asylums of the insane, and view the victims you have immolated on the shrine of a blasphemous suicide! Go and read the fatal scroll of suicidal history, where is enrolled in characters of blood, the fate of sensibility, the destiny of genius, and the blight of beauty; and if your souls do not sicken at the sight and turn with horror from the appalling spectacle, your hearts must be harder than the granite of your hills; a hardness which the arm of omnipotence alone can subdue!

The effects of a belief of the contrary system of doctrines, viz: universal good will and universal salvation founded on the impartial and unchangeable goodness of our Father and God in heaven, are at once peaceful, great and glorious. The individual who looks upon his Creator as a God of love, and the kind Father of all intelligent creatures, is naturally excited to love him because of his beneficence to himself and his brethren of the human family. This love which is excited in our minds by beholding the glory, beauty, and excellence of our Creator's character, is the very essence of true piety.

We will go yet further. The belief of the doctrine of the impartial goodness of Deity, is the reverse of a belief of the partial system in its effects upon our conduct towards our fellow men, as it is a belief in that gospel which is "peace and good will" to all men. It is impossible in the very nature of things that a sincere belief in the doctrine of universal benevolence should lead to persecution or ill-will. The distinctions and partialities of other creeds and opinions is not known in the system of universal grace. The whole family of mankind stand upon the same footing, all being under the protection of a kind Father and benefactor, who sendeth rain upon the just and unjust, and whose mercy is over all the works of his hands. The vilest sinner that ever lived, is recognized by this system as the "prodigal son," whose return to the happiness and friendship of his father's house, is the subject of the anxious and affectionate solicitude of all his brethren. For him the "fatted calf" is ready for the slaughter, and the sound of music and rejoicing greet the penitent's return. And, unless interrupted by the complaints of a self-righteous elder brother, love pure and disinterested pervades over the happy scene. This is the only system which recognizes the attributes of Deity and preserves unimpaired, his infinite wisdom, power, goodness, and truth. It is the only system which is based upon the foundation laid by Christ himself, viz: "Love to God and our neighbor," on which "hang all the law and the prophets."—Throughout this system the very spirit of christianity manifests itself in all its force and moral energy. It extends the olive branch of peace, and the clangor of strife is hushed to silence; it touches the superstitions of the heathen, and the cruel car of Juggernaut is stayed in its progress; it breathes its philanthropy over the world, and the cruelty and the oppression of bigotry and intolerance vanish like the mists of the morning; it binds up the bleeding wounds of persecution, and anoints with the health giving balm of life and salvation; it dispels the gloom of the grave and surrounds the tomb with a halo of immortality, bright, glorious, and beatific!

What matters it my friends, if we cannot pronounce the Shibboleth of self-styled orthodoxy? Let others set up what standards and creeds they may—let them frame what confession of faith they please, and guard with a faithful sentinel's attention the passages to and from their camp, yea, let them, if they please, continue to use "eternal damnation" as their principal motto, we, who have the Bible for our standard, and Universal Salvation on our banners, need not fear what man can do unto us. Let the storm of persecution howl over our heads—let the tongue of slander sport with our good names, and the finger of scorn point in derision to our temples of worship—let the curses and anathemas of partialism be hurled at our devoted heads, and we be denounced as those who bring

in "damnable heresies," it matters not as far as we are concerned. When reviled, let us revile not again, but imitating the example set us by our Lord and Master, let us "do good unto those who despitefully use and persecute us"—let us "walk worthy of the vocation wherewith we are called" and "let our light so shine before others, that they seeing our good works may glorify our Father who is in heaven." To the wrathful and the persecutor, let us say, in the language of Jacob of old, "Cursed is their anger for it is fierce, and their wrath, for it is cruel, oh my soul come not thou into their secret—unto their assemblies, mine honor, be not thou united."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, DECEMBER 23.

PARENTAL DUTIES.

The responsibility resting upon parents is a great and serious one. To their charge are committed young intelligences whose future attainments and characters are to be essentially determined by the treatment they receive in early life. How vast and important then is the duty which parents owe to their offspring! Like every other duty of the parent, by judicious treatment and a proper cultivation, they may be made vessels of honor; or by improper management or neglect, they may become useless—nay pestilent members of Society, bringing down, at length, the gray hairs of their parents with sorrow to the grave. "Train up a child," says Solomon, "in the way he should go, and when he is old he will not depart from it." The converse of this, is also true.

We fear there are few parents who realize the extent of the responsibilities which rest upon them; and fewer still who are suitably qualified to "bring up their children in the nurture and admonitions of the Lord." It seems to us that too little attention is given by heads of families to this subject—too little effort made to acquaint themselves with the best methods of discharging the duty which they owe to their offspring. Just coming into life, with every thing new around them, they are capable of receiving any impression—for weal or for woe—which is given them. To their parents they naturally look for instruction and for example. What they teach, they receive as true; what they do, they regard as the highest sanction for their own course of conduct. Innocent and confiding, they look to their natural guardians for the supply of their mental as well as bodily wants. Every step is noticed, every word watched, every look interpreted. With minds forever active, they are constantly receiving impressions which will influence them through life.—Under such circumstances, circumspection on the part of parents is of very great importance. Nothing should escape them which may make a false or an injurious impression upon the mind. No passions should be betrayed, which we would be unwilling to see cherished in the juvenile bosom. No example, either of language or actions, should be set, the imitation of which we should reprobate in youth. Patience—constant, unwearied patience, too, is indispensable in the parental character. Peevishness and petulances are fatal to the dispositions of children. Forbearance, also, and a spirit of kindness should manifest itself on all occasions. Paul, though he had no children himself, was well aware of an important parental duty, when he said, "Parents, provoke not your children to wrath." Obstinate and perverse dispositions may require the rod, but in ninety nine cases out of a hundred more may be effected by tenderness and affection, combined with firmness, than by threatenings and the lash.

Whether children are naturally constituted with dispositions and capacities essentially different, or whether the subsequent difference which appears, is owing to very early impressions—the causes of which were unnoticed by parents—are questions which we shall not attempt to debate in this place. But of this we are satisfied; that the dispositions of more children are rendered perverse and untractable through the misconduct of parents, than are made so by any law of nature. We never knew a family, where scolding and whipping were the order of the day, which enjoyed much mutual confidence, respect or affection. On the contrary, those will be found the most happy, obedient and promising, where the law of kindness hangs from the lips of parents. We would not commend an excessive indulgence. This is an error as fatal as excessive severity. Parents need firmness in enforcing their rules. Those—when considerably settled, must be as the law of the Medes and Persians which altereth not. "Parental lies"—things which are accounted quite pardonable and perhaps witty—never should be countenanced. However trifling the subject of it may be, an untruth uttered by a parent—a threat unfulfilled, a promise not redeemed—is a direct encouragement to a course of equivocation and falsehood in the child. In every thing parents should study to keep truth, simple, intelligible truth on their side.

These remarks might be extended to a great length. We choose not, however, to weary the reader with a long article. What we have said is on a subject which deserves the attention of every parent. If your child is not what you would have it to be, instead of accounting for the evil by charging it to Adam or to an inherent obduracy—charge the whole sum of it to yourself, and set about a different course of example and of discipline. This is a strong remark; but we insist upon it there is more justice in it than some may be willing to allow.

We cannot conclude this article without remarking that the chief duties of the nursery devolve upon mothers. From the necessities of the case, these are continually with the younger members of the household; and from them all the earliest and most lasting impressions are received. When we realize how important it is that mothers should be qualified for their sacred charge, we cannot but perceive the necessity of the education. And yet, how few are there, that enter the wedded state, who are qualified, either by their habits or attainments, to lay the foundation for greatness and excellence in a future generation!—Scarcely ever was there a great or an eminently good man, who could not boast of an intelligent and angelic mother. And few arrive to any amiable distinction, whose juvenile years were debased by ignorant and profligate parents.

NEW SOCIETY.

We are pleased to learn that a Universalist Society has recently been formed in Salem, Somerset Co. Me. Dr. Wallington has been invited to preach to these brethren a part of the time.

MORMONISM.

While, according to an old proverb, "every generation grows wiser and wiser," each age leaves behind it some distinguishing monuments of its own ignorance, credulity or folly to excite the pity or contempt of that which succeeds it. While we laugh at the errors of our ancestors, we hasten to furnish cause to our successors for a similar homage. What strange vagaries are chargeable to our species! What a strange thing is the history of the human mind!

All our readers have doubtless heard of a new sect, which has arisen in the western part of New York and the adjacent counties of Ohio—a region fertile in fanaticism, religious, political and anti-masonic, which professes to have discovered a new Bible and to be governed by its precepts. All, however, are not so well acquainted with the circumstances of its origin or the golden hopes held out in the Mormon religion. A correspondent of the Salem Gazette, now travelling in the West, who has made himself acquainted with his subject, has furnished that paper in a communication dated Marietta, Ohio, Nov. 16 quite a circumstantial and amusing account of this Sect, which appears to have increased numerically to a considerable extent.—We have thought it might not be uninteresting to our readers to receive, as a part of the history of the times, which it becomes us to record, an account of this people. We give it in the language of the Salem correspondent. It will be perceived that Mormonism is but a variety of the species of modern revivalism—with slight shades of difference between it and other varieties—certainly not greater than exists between the Caracassian and the Malay varieties of the human race. We have for some time been wondering to what extreme revivalists amongst us could proceed next; but have at length concluded that, like their Mormon brethren, they too may ere long resolve to collect their members together and leaving the abodes of civilized life, proceed on a crusade to some "holy land" in the far West.

You have heard of the Mormonites; newspapers have given detailed accounts of these fanatics, but perhaps their origin is not so well known. Mormonism is the fruit of religious excitement in this quarter, combined with roguery, ingenuity and ignorance; frequently operating successfully on those who ought to know better.

The inventors of this species of fanaticism are very simple personages, and were unknown till thus brought into notice.—They are old and young Joe Smith, one Harris, a farmer, all of New York, and one Ringdon, a sort of preacher, from Ohio, with several other infatuated, cunning hypocrites. Old Joe Smith was once a pedlar, and possessed all that cunning shrewdness and small intrigue characteristic of that description of persons. He had a smooth tongue, was a ready story teller, full of anecdotes he had picked up in his peregrinations, and had been more fortunate in picking up materials for his tongue than for supplying his purse.—He at one time set up the manufacture of gingerbread, but on the fall of that article failed in business. Young Joe was an idle, strolling, worthless fellow, although he afterwards flourished so largely in the Mormon religion. He was, however, the son of a Yankee pedlar, and brought up to live by his wits. Harris, whom I have mentioned, was considered as a substantial farmer near Palmyra, of a wild imagination, full of passages of scripture, had heard and seen much of the extravagance of the day produced by modern revival meetings, and believed fully in the wonders and miracles wrought on these occasions.

The Smiths had conceived the idea of getting rich by some short cut: the usual expedient of digging for hidden treasures was hit upon. Having heard many wonderful stories of men getting rich by digging and stumbling upon chests of money on the shores of New England, the fellow succeeded by his oratorical powers, in exciting the imagination of a few auditors, and made them so anxious to possess themselves of these hidden treasures, that at it they went with shovel and spade, excavating the ground in many places between Canadawaga Lake and Palmyra. These excavations are still to be seen in many places. They continued their labors until, at length, one of the party, tired of a laborious and unsuccessful search, spoke of a person in Ohio, near Painesville on Lake Erie, who had a wonderful facility in finding the spots where money was hid, and how he could dream of the very spots where it was to be found. "Can we get that man here?" asked the infatuated Smiths. "Way," replied the other, "I guess as how we might by going after him; and if I had a little change to pay the expenses, I would go myself." Away they went, some to his farm and some to his merchandise, to gain money to pay the expense of bringing the money dreamer from Ohio. The desired object was at length accomplished, and Ringdon the famous Ohio man, made his appearance. He had been a preacher of various religions, and a teacher of almost all kinds of morals. He was experienced in all sorts of camp-meetings, prayer-meetings, anxious meetings and revival, or four day meetings. He knew every turn of the human mind relative to these matters.—He had considerable talent and great plausibility. He partly united with the money diggers in making an excavation in what has since been called the "Golden Bible Hill."

These were times and these are a people admirably suited to the promulgation of a new Bible and a new religion. Such fanatics as these, were the murderers of Morgan. In such times and under such circumstances, was bred the Mormon religion.

In this age of wonders, the cunning expounder from Ohio suggested to the money diggers to turn their digging concern into a religious plot. It was therefore given out that a vision had appeared to Joe Smith, that there was deposited in the hill I have mentioned an iron chest con-

taining golden plates on which was engraved the "Book of Mormon." These engravings were said to be in unknown characters, to all but the inspired translator, and were deposited there by a wandering tribe of the Children of Israel, before the Christian era. It was now given out that young Joe Smith was the chosen one of God to reveal this new ministry to the world—to be the second Messiah to reveal to the world this word of life, and to reform it anew. So Joe, from being an idle, lounging fellow, became a grave, parson-like man, with a respectable looking sort of a black coat, and with the salvation of the whole world upon his shoulders. Old Joe, the ex-preacher and several others, were the converts to the new faith, which they asserted was foretold in the Bible. But Harris was undoubtedly a true convert, and the first man who gave credit to the whole story. He was the Ali of the New-York Mahomet. Ringdon the preacher knew well how to work upon the credulity of a people already excited to religious enthusiasm. His aspect was grave and contemplative, and he could quote abundance of scripture to prove his assertions. This ex-parson is no doubt the author of the book. It is full of strange narratives, in the style of the scriptures, and appears to evince some ingenuity.

A fac-simile of the characters on the golden plates was carried to Dr. Mitchell, by Harris. The Dr. gave some learned observations on them, but wiser heads than he were employed in the translation. Harris raised money on a mortgage of his farm, and got the translation printed at Palmyra. The book came out to the world, and the diggers soon found they had not dug for money in vain, for by its precepts money could be raised in a twinkling from the new converts, who were daily flocking to the new standard. Another revelation now came upon them. The prophets were directed to lead the way to the promised land, a place near Painesville, Ohio, and subsequently to some place on the Mississippi river, where they have adopted some of the wild views of the shakers, having formed a sort of community system. The roads in Trumbull county were at times crowded with these deluded wretches, with their wagons and effects, on their way to the promised land.

The infatuation of these people is astonishing beyond measure. Husbands tearing themselves from their wives and such of their families as refuse to go, and wives deserting their husbands, to join the infatuated clan. A respectable physician of Trumbull county, who informed me of the latter proceedings, also informed me of several instances where the sick have died refusing medical aid, persisting in the belief that faith in the Mormon religion would save their lives. That he actually had been called in cases of the last extremity, where their faith had finally failed them.

BENEVOLENCE.

It is the duty of the good man—the practical christian—to seek out objects of want and supply their necessities. It is not enough that we wait for suffering to present itself at our very doors, before we are reminded of our duty to relieve the distressed. Jesus Christ, our great Exemplar, "went about doing good." "When the ear heard me," says Job, "the eye blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried; and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out."

The present inclement season of the year furnishes extensive opportunities, for the exercise of the virtue of benevolence. Though we and ours may be comfortably protected, there are many around us who are compelled to suffer in solitude—perhaps in cold neglect. "The poor ye always have with you." Most of the meritorious poor are too modest to make their real condition known. An innocent ambition keeps the tale of their sufferings from the world, looked up in their own bosoms. All such should be "searched out," and their pressing necessities supplied. No good man can with approbation in his own sight or that of his God, draw around the social fireside these cold evenings, or retire to his rest at night, and reflect with no practical concern upon the sufferings of his less fortunate neighbors. The common law of humanity, no less than the precepts of his religion, require of him, that before he offers his nightly homage to his Maker, he be able to reflect upon his obligations fulfilled to the poor. It is not enough that we provide for our own; Christianity demands that we remember and relieve "those who have none to help them."

At the present time no article is more generally needed by the poor than fuel. Accounts from all our principle cities and towns represent this article as unusually scarce and dear; and no doubt much suffering is experienced for the want of it. In Portland a Society exists, constituted chiefly by the members of the Universalist meeting, the design of which is to supply the deserving poor with wood as their necessities may require it. We know of no Society more useful or praiseworthy than this. Such might advantageously be formed in most of our large places, and would unquestionably be the means of doing great practical good. The arrangement is, we believe, to expend at a favorable season, the contributions bestowed by the benevolent, in procuring wood, which is carefully reserved in the care of a responsible officer till the time of want arrives. It is then, under the direction of a Committee, distributed amongst the meritorious poor—particularly destitute widows—without regard to sect or party, according to their necessities. Many a blessing has come upon the Portland Wood Society for its reasonable and christian liberality.

NEW PUBLICATION.

"Faith and Unbelief. A Discourse delivered in the Universalist Church in Hartford, Ct. Oct. 30, 1831, by Lewis F. W. Andrews. Text, 1 John v. 10, 11. We have received a copy of the above, and been greatly edified in the perusal of it.

ANECDOTE.

Br. Rayner relates a pleasant anecdote illustrating the power of pertinent texts to persuade people of the truth of orthodoxy. It is as follows; we copy it from the Inquirer.

Some years since, not far from the town of Portland, Me. lived a poor man, noted for one of the infirmities of human nature, viz. he was addicted to the practice of taking what did not belong to him. One night he entered a barn under the operation of the above named infirmity, and was severely bitten by a dog. Well, he went limping about for many days, without disclosing to any one the cause of his lameness, or the manner in which he came by it. He finally went to the minister of the parish, (orthodox, we suppose) and told him he wished to join his church. The minister, surprised at the application, asked him what had come across his mind, to lead him to reflect upon so serious a subject. The penitent told him that a certain passage of scripture had occurred to him, and for a good while had given him great concern and trouble. The minister asked him what was the particular passage, that had brought him to such serious consideration. Why, said he, 'It is that text which says, 'A dog will bite, a thief at night.' The minister replied that such a passage was not to be found in the Bible. 'I don't know,' (said the man) where you'll find it, but I can declare it's true.'

Our "Roman Catholic" friend occupies a considerable space. Without assuming his attachments to "Mother Church," we believe she has been grossly traduced and maltreated by her run away children, and are willing to admit his defence believing many interesting truths will be found in the course of his animadversions. He will give his friend Cummings a parting jog next week.

PENOBSCOT CONFERENCE.

This Conference of Universalists will meet in Hampden on the last Wednesday of January next.

[For the Christian Intelligencer.]

CHRISTMAS HYMN.

Praise God! praise God! one song of praise,
Let every earthly creature raise,
Once more to hail the blessed morn,
On which our Saviour, Christ, was born.

Shall nature's voice alone, be heard?
And human lips, not bring one word
Of heart-felt thanks, for sins forgiven,
A Saviour born, and hopes of Heaven?
Blessed Redeemer, can there be
One heart that's cold in praising Thee?
One voice so mute, it cannot raise
A grateful, feeling song of praise!
Not blessed Jesus, we will sing
The praises of our Heavenly King,
And hearts and voices, shall prolong
Thy praises, to an endless song. ANON.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

The Editor of the Mirror—Thomas Cranmer—John Calvin, &c.

[CONTINUED.]

MR. EDITOR.—With the name of Cranmer, most of us have been familiar from our childhood. We have been taught to regard him as a man possessed of almost every virtue—as one who had advanced as far toward perfection as human nature is capable of arriving. Whether our early impressions respecting this celebrated prelate were founded in truth, or whether the picture that has been hitherto presented to our view, is unwarranted by facts to which impartial history will attest, may be well worth the inquiry of every friend of truth; and by a person of this description, an investigation of this subject, will not be considered uninteresting and unimportant. The following summary of his life and actions (from which alone a man's true character can be learned) was given by the late Dr. Milner in the "Apudication" of "The End of Controversy," pp. 112, 113. The facts alluded to, are supported by the testimonies of Stuype, Fox, Mason, Collier, Heylin, Fuller, and Burnet, all protestant authorities.

Cranmer "first rose to notice while a student at Cambridge, by declaiming for a divorce of Queen Catharine, and suggesting that, to promote this, the opinion of different Universities should be procured on this point, whether a marriage with a brother's widow is not contrary to the law of God? This suggestion made his worldly fortune: Henry [the 8th] followed it up,*** swearing at the same time that 'Cranmer had got the right son by the ear.' Going himself into Germany on the divorce business, Cranmer became a Lutheran, and took for his second wife Osiande's sister, [in violation of his vow of celibacy] whom, however, being a priest, and the law of celibacy, still existing in England, he could not bring into it but as a smuggled article, and therefore stowed her into a large box. In 1532 he was named by Henry to the see of Canterbury, and at his consecration said mass, [as great a disregard of principle as any Calvinistic minister would evince by engaging to perform and actually performing the same service at the present day] and swore obedience to the Pope! [which no consistent Lutheran or Calvinist can do] in direct opposition to his religious principles! In like manner he signed Henry's six articles against protestantism, obliging his clergy to do the same, and to vow celibacy, when any of them were ordained, though he never observed it, nor believed in the articles himself. He even published books in defence of Transubstantiation! and persecuted the Protestants who denied it, even to the extremity of death at the stake, during the whole lifetime of his royal master. On the 14th of November, 1532, he assisted as a witness at the marriage of the King with Ann Boleyn: and on the 11th of the following

March he wrote a formal letter to the former, moved thereto, as he declared, "by pure motives of conscience," in which he represented the necessity there was of separating the pending cause between him and his Queen, and demanding of him the necessary spiritual power to pronounce upon this effect, on the 20th of May, he issued a sentence of divorce between the King and Queen, authorizing the King to marry again six months after he had witnessed his marriage with Anne Boleyn.*** The tyrant grew jealous and weary of his bride, Cranmer acted the infamous part of extorting from her a confession of what he had before proved to be false; namely, that she had never been validly married to Henry, on account of a pre-contract, and this at a very time when she was lying under the sentence of death for adultery in his regard!—The King's fourth wife was Anne of Cleves, concerning whom, as there was some question of her being under a pre-contract, Cranmer was formally commissioned to inquire into it, when he formally pronounced that no such contract existed. However, as the King, within six months, became disgusted with his foreign wife, Cranmer was again commissioned to examine into the tyrant's will, he decided that the contract was valid, and that the King was free to take a fifth wife! [What a contrast between the conduct of Cranmer and that of the virtuous Bishop Fisher and Sir Thomas Moore, both of whom preferred the loss of their lives to a compliance with the unlawful demands of the tyrant Henry, at the very commencement of his marrying and unmarried career!] On the death of Henry, he concurred, as an executor, in setting aside the greater part of his will, [and eventually that part which provided for the succession of Mary and Elisabeth on the death of Edward the Sixth—] and had Elisabeth succeeded instead of Mary, would she have shown Cranmer more mercy than did Mary herself? and became as abject a tool to the ambition and avarice of Somerset, as he had been to Henry the Eighth. To gratify these, he subscribed the death warrant of his (Somerset's) brother,*** who was a mere victim of political intrigue, though he, Cranmer, was exempt by his ecclesiastical character from the necessity of concurring in such a sanguinary sentence; and with equal pliancy, when Dudley, earl of Warwick, gained the mastery, he set his hand to the warrant that consigned Somerset himself to the block!*** As he had in Henry's reign, brought John Lambert, Ann Askew, John Frith, and William Allen, and other Protestants to the stake for denying the real presence of Christ in the sacrament, so he manifested the same intolerance with regard to other Protestants, whose ideas of the reformation went further than his own during the reign of Edward. He even constrained the royal child Edward, in spite of his tears and expostulations, to sign a death warrant of Jane Knell, a harmless visionary; and George Van Parr, an anabaptist, who were burnt at the stake. Early in this reign he had himself sung a high mass for the soul of the deceased French King, than which, nothing could be more contrary to his professed doctrine; and even after the death of Edward, he offered to do the same for the soul of the latter, to please Queen Mary, which was a complete retraction of his forty-two articles and second liturgy. Being brought to trial for treason and heresy, he signed six different forms of recanting the whole protestant religion, each stronger than the preceding one, at the same number of times, during the last two months of his life, and thus was, until within an hour of his death, either a sincere catholic or an egregious hypocrite? Such was the hero of Burnet's "History of the Reformation!"

The last personage whose character is proposed to our consideration, is John Calvin. In the character of this reformer, we discover none of those traits, by which the character of those whom God at all times has selected as instruments for communicating his will to mankind, have been generally distinguished. His spirit, unlike that of the apostles and primitive preachers of christianity, was proud, overbearing, insolent, cruel and revengeful. "He was," observes, Dr. Milner, in his controversy with Dean Sturges, "nearly as intemperate in his language as Luther himself, calling his adversaries at every turn, whether protestants or catholics, dogs, swine, asses, fools, mad-men, rogues," &c. &c. Baudouin, who had himself been a Calvinist, describing him as "thirsting for vengeance and blood." "Calvin," said Bucer, "is a true mad dog." The man is wicked, and he judges of people according as he loves or hates them. As a proof of the cruelty of his disposition, we may adduce the well known and established facts of his concurrence in the deaths of Servetus and Gruet—the first of whom was burnt and the other beheaded,—as well as of his persecution of Castellio, Bolsec and Gentilis.—"He set up," says the above cited author, (who refers to the folio volume written by Calvin's disciple Beza, in defence of persecution) "a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required that the magistracy should punish whomever this consistory denounced." Writing to the Marquis Du Plessis he says, "Do not find fault with our ruling the country of these fanatics." Such monsters ought to be suffocated, as happened at the execution of Michael Servetus the Spaniard."

Let us now take a view of some of the principal theological opinions that were maintained by Calvin. Comment is hardly necessary on their absurdity and impiety. He teaches, in the first place, accord-

ing to Collier, (Dictionary article Calvinism) that God has created the greater part of mankind on purpose to damn them, independent of his foreknowledge of their prevarications or sins. In his last l. 3. c. 23, he says, "Men, by the free will of God, without any demerit of their own, are predestinated to eternal death." 2dly. That God is the author of all sin, l. 1. Inst. c. 33. n. 1. l. 3. c. 23. n. 8. Though Calvinists, as far as I can learn, disclaim this last mentioned tenet of their founder, yet it would be difficult, if not impossible, for it to show that it does not follow as a corollary from the declaration contained in their standard catechism, that "God has foreordained whatever comes to pass," &c. 3dly, Calvin denies the freedom of the human will, l. 2. Inst. c. 4. 4thly, He maintains that all sins are mortal, even the first motions of concupiscence, before the will consents, and that the best of human works deserve damnation. Ross's *View of Religions*, pp. 236, 37. 5thly, That God requires of us nothing but faith; he asks nothing of us but that we believe, in Joan 6. Rom. 1. Galat. 2. 6thly, That the will of God makes all things necessary. Inst. l. 3. c. 23. Hence, if it be the will of God for instance, that a murder should be punished, the same will lays him under a necessity of committing the crime for which he suffers! And yet the Mirror eulogizes Calvin, and intimates that the catholic religion is "eicked," and "corrupt"! Admiration consistency!

Of Calvin's bible, Molinæus says, "Calvin makes the text of the gospel leap up and down. He uses violence to the letter of the gospel, and adds to the text."

The same cruel and intolerant spirit which animated this reformer, seems to have infused itself into the breasts of his early followers and disciples. Claiming toleration for themselves, they denied it to others. The truth of these assertions will be substantiated in a series of communications upon the subject of *Persecution*. It is really surprising that any Calvinist who professes an acquaintance with the history of his sect, should have the hardihood to reproach catholics with intolerance. It is equally surprising that men of intelligence can be found at the present day, who can eulogize, in the face of authentic history, the characters of such men as Luther, Cranmer and Calvin. What opinion would the public form of a writer who should offer a panegyric upon such men as the notorious Cochrane, or the Rev. Mr. Weems, who was committed to the State Prison at Charlestown, (Mass.) for the crime of theft? Would not such a writer be considered as offering the grossest insult to the intelligence, as well as the moral feeling of the community? Yet the same papers which would publish, without the slightest attempt to palliate the crimes of the last mentioned men, hold up to us others whose lives were blackened with crime, as almost spotless saints. The imperfections of the latter, we are gravely told in effect, were more than cancelled by numerous redeeming virtues. What an outcry, Mr. Editor, would be raised throughout our land from every press devoted to the cause of Calvinism, should a Catholic writer attempt to paint off Gardiner and Bonner upon the public as pious and exemplary men! We catholics acknowledge their characters to be indefensible. Why then should not Calvinists be equally candid? Why should they persist in heaping praises upon men, whom, for the credit of human nature, we should all wish, had never existed? We do not complain of the historical truth that is communicated to the public, but of that which is withheld. Let the whole truth be promulgated throughout our country in respect to the true characters of the reformers, and of Gardiner, Bonner, &c., let the real doctrines of the catholic church be fairly stated, and a seal would be put upon the mouths, and the pens of those who would be otherwise employed, who now for the purpose of defaming and misrepresenting our religion, are almost continually offering the incense of praise to the memories and pretended virtues of such men as Luther and Calvin. Public sentiment would no longer sustain them in ascribing to the catholic church tenets and practices, which so far from being conformable to her doctrine, are in direct opposition to it. Such infamous calumnies, for example, as that indulgences are licences to commit sin, would cease to grace the columns of papers styled "religious," and of whose titles, the term "christian" forms a part.

Having, in a preceding communication, cited the testimony of Luther as to the moral effects of the reformation, I will now present my readers with that of Calvin. "Of so many thousands, seemingly eager in embracing the gospel, how few have amended their lives? Nay, to what else does the greater part pretend, except by shaking off the heavy yoke of superstition, to launch out more freely into every kind of lasciviousness?" L. 6. de Scand. Similar descriptions of the consequences that attended its introduction into the countries in which they respectively lived and wrote, may be gathered from the works of Paulus Eberus, Melancthon, Andreas, Wolfgang Musculus, Strype, Camden, Ridley, and Latimer. To the testimonies that have been cited, permit me Mr. Editor, to add an extract from that of Erasmus. "Take notice," says he, Spong. adverse. Hutton. "of this evangelical people, and show me an individual among them all who from being a drunkard has become sober, from a libertine has become chaste—1, on the other hand, can show you many who have become worse by the change."

We have now taken a cursory view of some of the most prominent events in the life of, as well as some of the principal

theological opinions that were maintained by Calvin. It may not be amiss to recur to the closing scene of the mortal existence of a man, on whom, in the opinion of some,

"Heaven's own spirit fell."† He died of a complication of distempers. Under his sufferings, we are assured by his friend Beza, he evinced a christian patience. But this account of Beza is contradicted by the testimonies of three other writers, the two first of whom were Lutherans, and the third a Calvinist—Polsec, Schlüsselburg, and Herennius. Polsec says, "On his death-bed [citing also the testimonies of those who attended Calvin in his last illness] let Beza or whoever pleases, deny it: it is however clearly proved that he cursed the hour in which he had ever studied and written: while from his ulcers and his whole body proceeded an abominable stench, which rendered him a nuisance to himself and to his domestics, who add, moreover, that this was the reason why he would have no one come and see him." Bolsec adds, that Calvin died in despair, blaspheming God and invoking the devils. If it be objected to the testimony of Bolsec, that "having been an object of persecution on the part of Calvin, he may be suspected of prejudice against him," it should be recollected that Schlüsselburg draws an equally frightful picture of his last moments, and Herennius himself declares, that he was an eye witness of Calvin's tragical end, and that he died in despair, &c.

When we take into consideration the testimony of authentic history, on the one hand, to the lives and actions of such men as Luther, Cranmer, and Calvin, and listen, on the other, to the praises of their admirers, we can hardly refrain from exclaiming, in reference to the latter, in the language of the poet, with some little variation.

"Alas! their dazzled eyes Behold these men in a false glaring light, Did they but view them right, they'd see them black With murder, treason, sacrilege and crimes That strike the soul with horror but to name them."

A ROMAN CATHOLIC.

*Letters to a Prebendary p. 135.
†Pope.
‡Life of Calvin.
§Theolog. Calv.
||Libello de vita Calvini.
¶Tragedy of Cato.

To be continued.

ERRATA.—In the communication signed *A Roman Catholic* in the *Christian Intelligencer* of the 9th inst. last paragraph, 5th line, for to embrace read embraced. In the same paper of the 16th inst. in the communication signed as above, first paragraph, 13th line, 1st word, for in, read into—5th paragraph 11th line, for slander read slander—paragraph 6th, for Lindyard read Lingard—The following mark should have been attached to the words *Henry the Eighth*—last paragraph third line from the concluding one, for the read their. Other inaccuracies which escaped the attention of the writer in preparing his communication for the press, are not very material.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 23, 1831.

CONGRESS.—This body has commenced its session under circumstances favorable to an attention to business. Much of an important nature must come before it this winter. As a State, Maine feels deeply interested in the order which may be taken on the subject of our North Eastern Boundary. On the call of the Senate, the President has already communicated to that branch of the National Legislature, all the facts in his possession relative to the arrest and imprisonment of the Madawaska citizens.

Thus early in the session it is not to be expected that it can be in the power of the public journalist to communicate to his readers intelligence of much important business acted upon. For several weeks after the opening of Congress, the business is in a state for preparation by appropriate Committees. When these reports, the subjects digested by them will come regularly before Congress, the reader may expect rather more interesting than it is yet in our power to communicate.

MAINE LEGISLATURE.—The Legislature of this State will be assembled in the new State House at Augusta, a week from Wednesday next. The Legislature will find a splendid building, elegantly fitted up for their accommodation. It is not expected that any business of unusual interest or importance will come before the Legislature this winter.

PENNSYLVANIA SENATOR.—The Legislature of Pennsylvania have elected Hon. George M. Dallas of Philadelphia, a Senator to represent that State in the Congress of the U. S. to take the place of Gen. Bernard, resigned. Mr. D. is a son of the late Hon. Alexander J. Dallas, one of Mr. Madison's Secretaries.

CANDIDATES.—The "National Republican," National Convention, which assembled in Baltimore last week, unanimously put in nomination Hon. Henry Clay of Kentucky as a Candidate for President, and Hon. John Sargeant of Pennsylvania for Vice President. The Convention consisted of about 160 Delegates from seventeen States. There are now three candidates for President regularly before the people—Gen. Jackson, Mr. Wirt and Mr. Clay.

Sunday last, was the most tedious cold day we recollect ever to have experienced. Having occasion to ride seven miles, to meet an appointment, facing the wind, our "experience" was indeed a bitter one.

So cold a December as the present, was perhaps never known in this region. Severe winter weather commenced about four weeks ago, and has continued with little alteration ever since. Happily however we have had in the mean time tolerable sleighing.

Fuel in all large towns is unusually scarce and high.

Now is the time to remember the poor. By all accounts the weather is as severe South as North.

Says the Almanack, "make hay while the sun shines." This being interpreted means, "sow your seed while the snow lasts."

FIRE—CAUTION. On Tuesday last a sled load of hay took fire in Water-street and was entirely consumed. This singular accident was occasioned by the common but reprehensible practice of throwing ashes into the street. Ashes containing live coals had been thrown down near the hay-scales and without being noticed a sled load of hay was driven over them, and stopped and the hay thus brought in contact with the fire, was soon in flames. Had the wind been high the burning hay would have been exceedingly dangerous. Throwing ashes out of doors is at all times very dangerous except it is certain that they contain no fire and we hope the accident of Tuesday will prove an effectual caution to all who need it, not to be quite so careless with ashes and fire.

TREASURY REPORT.—The total estimated receipts of the year, are \$28,000,000, and the total estimated expenditures of the year, 30,967,000.

The importations for the year ending on the 30th of September, are estimated at \$97,032,858, and the exports at \$30,372,536; of which, \$62,048,233 were domestic, and \$18,324,333 foreign products.

The Duties which accrued during the first three quarters of the present year are estimated at \$27,319,000; and those for the fourth quarter at 6,000,000. Some deduction, however, will be made from these before they can reach the Treasury, on account of the reduction in the duties on Coffee, Tea, Cocoa, and Salt, by the acts of the 20th and 29th May, 1830, and which may be estimated to affect the duties on those articles remaining in store on the 1st of January, 1832, to the amount of about 750,000.

The Secretary recommends the payment of the entire National Debt within the year 1832. The debt on the first of January, will amount to \$24,322,235 18. The estimated surplus applicable to the debt for the year 1832, will be \$14,019,548 4. In addition the government have U. S. Bank Stock, which will yield \$3,000,000; which would leave only about two and a half millions to pay the debt and all expenses attending the buying in of stock not redeemable. He advocates the re-chartering of the U. S. Bank, with some modifications—he recommends appropriations to several important purposes—among others, naval instruction—the sale of the public lands to the States within which they lie—raising the salaries of foreign ministers—the reduction of duties on articles not competing with the produce or manufacture of the United States, in doing which he unqualifiedly approves a protecting tariff—a drawback on articles used for ship building—and appropriations for improving harbors and surveying the coasts of the country.

Post Office Report. The amount of postages within the year, commencing on the 1st of July, 1830, and ending the 30th of June, 1831, were \$1,997,311 54.—The expenditures of the Department, within the same period, were \$1,935,559 36. Leaving an excess of revenue beyond the expenses of the Department, amounting to \$62,252 18.

The increase of postages within the year ending July 1st, 1831, above the amount of the year preceding, was 147,223 44.

From the 1st of July, 1830, to the 1st July, 1831, the transportation of the mail was increased, in stages, equal to 834,450 miles a year. On horseback and in sulkeys 134,252 miles a year. Making an annual increase of transportation equal to 968,702 miles beyond the amount of any former period. Many routes have also been improved, by substituting stages for horse mails, to the annual amount of 363,321 miles. The total annual increase of stage transportation from July 1, 1830, to July 1, 1831, was 1,196,774 miles.

On the 1st July, 1831, the annual transportation of the mail was in stages and steamboats 10,738,343 miles; on horseback and in sulkeys 4,740,344 miles.—Making the whole annual transportation equal to 15,468,692 miles.

Other improvements are determined on, in which remote parts of the country are immediately interested; among them are, the establishment of a regular steamboat mail on the river Ohio, between Guyandotte, in Virginia, Cincinnati, in Ohio, and Louisville, in Kentucky; to form a daily connexion with the line of post coaches from Washington, and from Richmond, in Virginia, to Guyandotte; and the improvement of the route to a daily line between Macon, in Georgia, Mobile, in Alabama, and New Orleans, so as to constitute a daily intercourse between New Orleans and the Atlantic cities, and with a despatch of 12 days between New Orleans and Washington. These two improvements are already in a state of progress.

The Farmer.—The Farmers have a fine season to gather their crops; to make up their apples into cider; to bring their wheat to market and lay in their stores.

There are some men who pretend to be farmers—who plough and hoe, and sow and harvest;—all these things are done well enough. But when cold winter is sifting his snow flakes about their ears, spend their time in sleigh riding—at taverns—at shooting matches, and make a dozen Christmases and New Years during the winter. What is the consequence?—Their flocks and herds are attended by boys, or not at all; the top rails of their fences are burnt off until the boys reach the ground; their orchards, garden, nursery, are browsed and destroyed; their low wet meadow land, trodden up by cattle and rooted up by swine. About the

first of April such a farmer finds his cattle just able to rise alone; his sheep dying with disease, his barn empty: his cribs empty, his granary—. The man seems to come to himself; he goes to work like a slave, to put his ground under fence, and to prepare his lands for the plough. Such a man is not a farmer.

If the picture is true of any farmer, we hope the Temperance Society will give him an Almanac.—Rochester daily Adv.

Melancholy and Distressing Accident.—On Thursday last about 4 o'clock in the afternoon a daughter of Mr. Stephen Glazier's of Lincoln, seven years of age, while engaged in stirring some meal into a pot of potatoes with her back towards the chimney, her clothes caught fire, and although her screaming brought her father and mother almost immediately to her assistance yet, before they could sufficiently subdue the fire she was literally burnt to a crisp. She died the same night at 10 o'clock perfectly sensible, free from pain, observing to her mother, don't weep for me I shall soon be well enough.—Frederickton Gazette.

On Sunday morning, alderman Cebra was informed that there was a little boy sitting on the deck of the brig Elizabeth & Esther, living at the old slip almost in a state of nudity. On going down there he found it was true. His name was Jos. Carr, aged 12 years; he had been kept on deck by the captain, during this severe weather, as a punishment. On going down at the fore-castle, a scene still worse presented itself. He found a black boy, about 18 years old, completely naked, and unable to move, his feet completely frozen. They have both been since removed to the Alms House; and the captain was put under heavy bonds to answer this charge of inhumanity at the Sessions.—New York pa.

The Cholera.—A letter from Hamburg, dated 20th October, received last evening states that the whole number of cases which had occurred there, of the cholera, up to that time, was 160—deaths 86, but few had recovered. The number of new cases daily averaged from 40 to 50, and rather increasing. All communication with the interior had been cut off and much interruption to business was expected. The disease was confined chiefly to the low and dissolute.—Boston Gazette, Dec. 17.

MILLEDGEVILLE, Tuesday, Nov. 29. In the Senate, on Saturday, Mr. Nesbit laid on the table a resolution offering a reward of—thousand dollars, to be paid by the Governor, to any person or persons arresting and bringing to trial, under the laws of the State, the editor or publisher of the Liberator; or any person or persons who shall utter, publish, or circulate, within the limits of this State, the said paper or any other paper, circular, pamphlet, letter or address, of a seditious character.—Georgian.

Fashion.—When says a modern tourist, will the ladies of Europe, and of England in particular, reject the absurdity of French fashions, ingenuously contrived to give apparent bulk and roundness to the diminutive and scanty figures of Parisian belles, but extremely disfiguring to the full and finely moulded proportions of British beauty.

The Salem Register states that on Wednesday the greater part of the harbor was a solid sheet of ice. Many of the oldest citizens never recollect the harbor closing so early.

A fire happening at a public house, one of the crowd requested the engineer to play against the wainscot; but being told that it was in no danger, I am sorry for that, said he, 'because I have a long score upon it, which I shall never be able to pay.'

A correspondent of the New York Daily Advertiser states that the influenza was so prevalent among the members of Congress, that it was difficult to transact business on the 7th inst.

As an evidence of the rapid increase of our commerce with foreign nations, the Washington Globe adduces the following fact, viz: That during the navigation season of this year, fifty United States merchant vessels have taken in cargoes of iron at the single port of Gottenburgh, and sailed for the United States.

Mr. J. Q. Adams stated in a few remarks in the House of Representatives, that "in the society of Friends, it was his firm opinion, there was as much human virtue, and as little of infirmity and error, as in any other class on the face of the globe."

Two seamen belonging to the brig Emerald, lying at one of the wharves in Bangor, on the night of the 30th ult. placed a vessel of burning charcoal in the cabin where they slept, and closed the doors. In the morning, one of the men, a Mr. Garvin, of Ellsworth, was found dead, and the other was resuscitated with difficulty. The men were warned by the captain and mate, on leaving the vessel, not to put on any more coal and to leave the cabin door open.

Important Decision. The Superior Court of New Hampshire, in an action, *Heirs vs. an administration*, ordered an item of \$9, for spiritual liquors, furnished at an auction sale of personal estate, to be struck out of the account. The Court observed, that "it was putting an enemy in the mouth to steal away the brains."

Gen. James McKay, the member elect from Wilmington district, North Carolina, has resigned his seat in consequence of ill health.

APPOINTMENTS.

Br. E. WELLINGTON will preach next Sunday in Solon, and on Sunday the 1st January in Belgrade.

Br. N. C. Fletcher will preach next Sunday in Waldoboro.

MARRIED.
In Whitefield, on Tuesday evening of last week, by Rev. Mr. Pool, Mr. George Lewis to Miss Calce Crowell, daughter of Mr. Jesse Crowell.
In Bowdoinham village, on Sabbath evening, by Rev. Mr. Atwell, Mr. Nathaniel Parmenter, 2d, to Miss Jane Snow.
In Turner, by Rev. Geo. Bates, Mr. Franklin Gilbert to Miss Elvira Gilbert. Mr. Palmer Elliott, of Livermore, to Miss Jane M. Briggs. Mr. William H. Torrey to Miss Mary H. Howe, daughter of Dr. Timothy Howe.
In Livermore, Mr. John W. Bigelow to Miss Owen Bradford, daughter of Dr. Benj. Bradford.
In Litchfield, Mr. William Litchfield, of Sangerville, to Miss Hannah Earl.

DIED.
In Wayne, Mrs. Martha, wife of Mr. Francis Knight, aged 40.

In Brookline, Mrs. Miss Hannah Adams, the popular authoress of several useful and valuable works.
In Waterville, on Sunday evening last, of lung fever, Miss Betsey Monrova, second daughter of Major E. Balkcom, aged 16 years. From early infancy she had suffered the misfortune of a partial loss of vision, and was thereby deprived of many of the improvements and pleasures of life; but her patient and amiable spirit had greatly endeared her to her parents and friends.
In Freeport, Dec. 12th, Sarah Ann Dennison, daughter of Mr. Gideon Dennison, Jr. aged 13 years. By the death of this beloved child the parents and remaining children are called to participate in that grief and sorrow which doubtless at the present moment pervades the minds of thousands, and presses with a weight almost insupportable the hearts of tens of thousands. But, notwithstanding, the severity of this bereavement, unknown affliction by them, may they not mourn as those who indulge "no hope," but with calm resignation may they cast their care upon Him who careth for them, and who hath promised to deliver the whole intelligent creation "from the bondage of corruption into the glorious liberty of the children of God."—Com.

The following obituary notice, which by a neglect wholly unintentional, failed to be communicated at the proper time, for insertion in the *Christian Intelligencer*, is now by request furnished for publication:
Died, in Gray, Nov. 5, Mr. Samuel Mayall, aged 60 years. He was a native of England; came to this country when young, and by industry, perseverance and economy acquired a decent property. He was highly respected as a man of uprightness, integrity and candor, and sincere and conscientious in his religious principles. He embraced, from honest conviction, of its truth and excellence, the doctrine of God's universal love, and the consequent salvation of all men, through the divinely appointed Mediator; which faith he unwaveringly professed, and in the hope and confidence of which, he peacefully died. His aged and venerable father still survives him. He has also left a widow and several children, sons and daughters, to whom, with many others of his acquaintance, his memory will long be dear. His funeral was attended the second day after his death, by a numerous congregation; and a sermon delivered on the occasion by Rev. Mr. RAYNER, of Portland. May the consolations of the Gospel of peace and salvation be and remain with the bereaved family and friends.

Pocket Book Lost.

LOST on Wednesday evening last, somewhere between the store of J. Bonney in Gardiner village, and Pittston old Meeting house, a calf-skin POKET BOOK, containing \$45 in five dollar notes, chiefly on Gardiner Bank; one note of hand of \$76 75, payable to the subscriber by Daniel Woodward of Richmond, and two receipts signed by J. M. Curtis of Richmond, and sundry other papers of no use to the finder. Whoever has found said Pocket Book and will leave it at this office or with the subscriber in Monmouth, shall be liberally rewarded.

SAMUEL WOODWARD, Jr.
Monmouth, Dec. 22, 1831.

To DANIEL NUTTING, Clerk of the Gardiner Cotton and Woolen Manufacturing Company.

YOU are hereby requested to call a meeting of said Company to be held at the office of their Treasurer, Simon Bradstreet, Esq. on Tuesday the tenth day of January, one thousand eight hundred and thirty-two, at two o'clock, P. M. to transact the following business:

1. To choose a Moderator.
2. To choose officers for the year ensuing.
3. To take a view of all the concerns relative to said Company and to transact any other business that may legally come before them.

RUFUS GAY,
JOHN STONE,
PETER GRANT, } Directors.
Gardiner, Dec. 17, 1831.

Pursuant to the above warrant the Stockholders of said Company are hereby notified to meet at the time and place and for the purposes therein mentioned.

D. NUTTING, Clerk.
Gardiner, Dec. 17, 1831.

To the Honorable JEREMIAH BAILEY, Esquire, Judge of Probate within and for the county of Lincoln.

RESPECTFULLY represents John Page of Bowdoinham, in the county of Lincoln, Administrator of the estate of JAMES WOODBURN, late of Bowdoinham, in said county, deceased, that the personal estate of the said deceased is not sufficient by the sum of one hundred and fifty dollars, to answer the just debts which he owed. Said Page therefore prays that he may be empowered and licensed to sell so much of the real estate of the said deceased as may be sufficient to raise the said sum, with incidental charges. And said Administrator further represents that a partial sale of said real estate would greatly injure the residue, therefore the said Administrator prays he may be empowered and licensed to sell the whole of said real estate, at public auction or private sale.

JOHN PAGE.

LINCOLN ss.—At a Probate Court held at Topsham, within and for the county of Lincoln, on the twenty-second day of August, A. D. 1831.
On the foregoing petition, O. read. That the said Petitioner give notice to all persons interested in said estate, to appear at a Court of Probate to be held at Topsham on the third Tuesday of February next, by causing a copy of said Petition with this Order to be published three weeks successively previous to said Court in the *Christian Intelligencer*, printed at Gardiner.

J. BAILEY, Judge of Probate.

Copy—Attest: JOHN H. SHEPARD, Reg.

DISSOLUTION OF CO-PARTNERSHIP.

THE copartnership heretofore existing under the firm of AMOS MUZZY & CO. is this day by mutual consent dissolved. All persons having any dealings with said firm are directed to call on E. WATERHOUSE, who is authorized to settle the accounts of said firm.

AMOS MUZZY,
EZEKIEL WATERHOUSE.

Gardiner, Dec. 14, 1831.

Also the Copartnership heretofore existing of W. N. SPRINGER & CO. is this day by mutual consent dissolved so far as AMOS MUZZY is interested. All persons having any dealings with said firm are directed to call on W. N. SPRINGER, who is authorized to settle the same.

WILLIAM N. SPRINGER,
EZEKIEL WATERHOUSE,
AMOS MUZZY.

Gardiner, Dec. 14, 1831.

New Books.

JUST received and for sale by WM. PALMER.

The Friend, a series of Essays, by Coleridge.

Tales of the Indians, by B. B. Thatcher, Esq.

Orations of Demosthenes.

Plays of Ford, 2 vols.

American Library of Useful Knowledge, Vol. 2.

Universal History.

Roxabell, by Mrs. Sherwood, 2 vols.

Philip Augustus, 2 vols.

Spectator of the Novellists and Romances, by Richardson and Grattan.

American Almanack for 1832.

Knowledge for the People, No. 3.

Working-men's Companion.

Excellency of the Liturgy.

Thatcher's Gift to his Pupils.

Girl's Own Book, second edition.

Gardiner, Dec. 14, 1831.

MONEY FOUND.

FOUND, in Bowdoinham, a small sum of money. The owner can have the same by giving an accurate description of it, on application to

SYMS GARDNER.
Bowdoinham Village, Dec. 9, 1831.

